

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“If we have to pass through a few trials, a few difficulties, a few afflictions, and to meet with a few privations, they have a tendency to purify the metal, purge it from the dross, and prepare it for the Master’s use.”—JOHN TAYLOR.

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ADVERSITY HAS ITS PROPER PLACE

ELDER HUGH B. BROWN

PRESIDENT OF GRANITE STAKE

AS WE stand at the beginning of a new year, and as we look back over 1930, I am quite sure that all of us will remember it as an unusual year. It marks the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. In that respect, to members of the Church, it was an outstanding season. The year 1930 will go down in history as a year of hardships to many, a testing time, a year in which the temper of men has been tried. We see men, sorrowful men, looking back over the last year, some with fortunes lost, some with honour questioned, others with health impaired by the terrific strain of financial reverses. Some have suffered bereavement and are sorrowful. I wonder, when I contemplate what has taken place in the last twelve months, how many men have gone to the fifth and sixth chapters of Matthew, have gone back to the Sermon on the Mount, for comfort and courage in their trials.

Adversity seems to have been the general rule in the last few months for many people. While we do not look back entirely with sadness upon it, we are wondering to-day just what effect it has had on the lives of men. The question, how have you fared financially, is not as important as, how have you fared spiritually? Have you kept the faith? Do you still believe in God? Do you believe in this hymn, which the choir has sung, that “God is our sun, He makes our day; God is our shield, He guards our way.”

I believe, my brethren and sisters, that adversity is a very important part of the lives of most men. Surely it has formed the background of the lives of some of the greatest men of the earth, men who have written their names indelibly upon the pages of history, who have carved themselves into the consciousness of the race, and have done so in spite of, or perhaps we should say because of their acquaintance with adversity, with sorrow, with difficulty and disappointment.

I believe we often overlook the fact which was pointed out by the Saviour of the world. When He was instructing His followers, He said there was a certain foolish man who built his house upon the sand; and the floods came, and the rains descended, and the winds blew, and beat upon that house, and it fell. And there was another man who built his house upon a rock, and he was called a wise man. But we overlook the fact that on this other house, as well as upon the first, the rains descended; the floods came; the winds blew and beat upon that house. But the distinguishing characteristic was that it fell not.

ALL HAVE TO UNDERGO ADVERSITY

Men sometimes labour under the false impression that reverses, disappointments, tragedies, come only as the result of sin and disobedience. This is not true. Sometimes they may come as a result of that, undoubtedly. But it is not right to say that because a person suffers loss of one kind or another, it is necessarily a result of disobedience. The trial perhaps may come to him to teach some of the greatest lessons of life. So we must remember that the winds blow and the rains beat upon the house that is built upon the rock. The promise is not exemption from the storm, but that they who so build shall have strength to withstand it.

So I believe, as we look back over history, as we contemplate the past and think of what has happened in the lives of great men, we find comfort in the fact that they, too, have witnessed disappointment. I doubt if there is one under the sound of my voice who has not suffered disappointment and adversity. Each man seems to have a date with adversity which he must keep. As we look back, we think of blind poets in their cells writing sublime epics; we think of philosophers with crippled bodies, sitting perhaps in dungeons giving to the world true thought. We think of great historians who, because of physical handicaps, must put a hundred times more effort into their work than the normal man. We think of prophets in exile preaching the word of God. We think of emancipators and liberators doing the world's work, largely because of the training they had in adversity.

It is with nations as with men. We read the history of Israel, and we find that the most radiant, courageous and enduring

faith among the children of Israel came in the days of their adversity rather than in the prosperous days when King Solomon was on the throne.

We read too, in the Book of Mormon, another of the standard works of the Church of Jesus Christ of Latter-day Saints, a wonderful history of a wonderful people where again and again is depicted the demoralizing effects of prosperity and the soul-cleansing, life-building power of adversity.

So all through time we find that God has cleansed the people through adversity. We cannot think of the history of the past and bring to our minds examples of adversity without thinking of the One who stands as the central figure of all time, the Master, the One who was prophetically referred to before He was born as "the Man of Sorrow" who was acquainted with grief—the One to whom Paul referred as He "who learned obedience by the things he suffered." And as we think of what He did and His accomplishments on the earth, we are led in all of our difficulties to feel that God knows best.

TRIALS DEVELOP CHARACTER

There are men among us who have come up through the school of adversity. As we think of our leaders, as we think of President Heber J. Grant, of President Ivins, who sit on the stand, and other men whose hands we clasp, men into whose faces we look to-day, they are what they are because of the schooling they have had in adversity—men who have had the courage to go out and face life, men who have had the faith in God that sustained them in the hour of trial, men who have refused to give up and have continued on faithfully performing the duties assigned to them. Courage and fidelity being the outstanding characteristics of these men, they have risen to prominence and are admired by all who know them. I believe that these men, if they were asked to-day, "What has made you what you are," would say, "I am what I am because of the storms and the winds and the rains of life that have beaten about me, that have driven my roots into the ground of faith."

So I believe, my brethren and sisters, that we who have come here to-day to worship God, looking back over what we call an unprosperous year, coming out of a depression in financial matters, should take control in the fact that adversity builds character. Of course, some of us are trying to make a success in life as men count success generally. We are not unmindful of the fact that men desire to have material wealth; but if we are wise, I believe that as we accumulate this world's goods, we will thank the Giver of those goods, and not forget the hand that is responsible for the gifts.

I believe that faith in God, the Eternal Father, is the important

thing in life. What have the men to-day who placed all their affections upon material things? "Where your treasure is, there will your heart be also," said the Master. These men whose treasure consisted wholly of material things, what have they now when the material things have been swept away? We thank God for faith in the restored Gospel of Jesus Christ on which we can fall back in the time of our troubles—faith that God our Father hears us when we cry—faith enough to enable us to sing: "How firm a foundation, ye Saints of the Lord," enabling us to sing some other verses of that same hymn which it seems to me give comfort in times like these.

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow;
For I shall be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply.
The flames shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.

I hope that we will come to appreciate the fact that while the fire continues to burn, there must be some dross to be consumed; that the gold of our characters will be burnished and brought out by the very action of the fire itself. I trust that none of us will come out of these experiences filled with rebellion and despair and bitterness; but rather with a triumphant faith in God our Father.

EFFECTS OF EASY LIVING

While in looking back, we think of examples of men who have come up through trials, of men whose circumstances we look upon as being unfortunate, sometimes. I would like to draw your attention for a moment to another example, perhaps two of them, where men's pathways have apparently been prepared, men whose fathers prepared the way before them. I think of one, Philip of Macedonia, who had a son. Philip was ambitious; Philip was successful as men count success, but he laid out a great plan for his future. His plan was so big and extensive, he realized it could not be compassed in the life of one man. So he said, "My son shall begin where I leave off, and complete my work."

So he proceeded to give to his son everything that money could provide. He placed him under Aristotle, a pupil of Plato. He gave him training to qualify him for life as he thought life should be lived. He gave him gold and silver, servants and attendants. He gave him everything that so many of us seem to be striving for to-day. Philip thought that his son because of these things would be made happy. Alexander, the son, was restless when he was qualified and prepared as he thought; restless even for the

death of his own father, that he might assume the power. When he came into power, he went forth on conquest; ruthless, unfeeling, he continued to press on in his conquest of nations until he subdued all. And then, before he was thirty years of age, he gave himself over to drink and to other excesses. He wept because there was no one able to give him a good fight. And before this young man was thirty, seeking for contentment where contentment has never yet been found, he wept that there were no more worlds to conquer. And in a drunken brawl, he died in sadness and in misery.

May I point out that there is a difference between sorrow and misery. Sorrow is a hallowed thing. The loss of loved ones brings sorrow to the heart, but it is purifying in its effect. "Misery," someone has said, "is nature's protest against degeneration."

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FAITH IN GOD GIVES POWER

My brethren and sisters, it seems to me that the great need of the world of the men to-day is a rehabilitation of religious faith. It seems to me that men need to go back to fundamentals. It seems to me that we Latter-day Saints in many instances need to go back to the faith of our fathers. We need the faith that brought them across the plains, the faith that enabled them in this desert wilderness, as it was then, to establish this intermountain empire. We need the faith that enabled them to sing:

Come, come, ye Saints,
No toil nor labour fear,
But with joy wend your way.

We need the faith that says:

And should we die
Before our journey's through,
Happy day, All is well!

I thank God that the faith of my fathers enabled them to accept the Gospel of Jesus Christ. I thank the Lord for the faith that has come to me as a heritage from them, that there is an overruling Providence who is interested in the affairs of men. I thank the Lord for the faith that enabled these gray-haired people that I see before me here to go to the house of God and there find comfort and solace in their sorrows. I thank the Lord for the faith of some of our early men and women who to-day are aged and infirm, who, it seems, are ready and anxiously waiting for the time to come when they may pass on to their reward, and yet they linger on. As I talk to them and look into their faces (and to some of them I am talking now as they lie on their beds listening over the radio), to them may I extend this thought of greeting, that God is their Friend, and though they suffer and though they cannot understand, they with all of us

thank the Lord for the faith that prompts us to say: "There is an explanation, though we know not what it is."

I like the words of Robert Louis Stevenson. This man, too, was acquainted with sorrow; this man had days when he wondered, and this is what he said:

COMFORT IN AFFLICTION AND TROUBLE

If I from my spy-hole look with purblind eyes upon at least a part of a fraction of the universe, yet perceive in my own destiny some broken evidences of a plan and some signals of an overruling goodness, shall I then be so mad as to complain that all cannot be deciphered? Shall I not rather wonder with infinite and grateful surprise that in so vast a scheme, I seem to have been able to read, however little and that little was encouraging to faith?

Samuel Johnson has said:

It is by affliction, chiefly, that the heart of man is purified and that the thoughts are fixed on a better state. Prosperity, unalloyed and imperfect as it is, has power to intoxicate the imagination, to fix the mind upon the present scene, to produce confidence and elation and to make him who enjoys affluence and honours forget the hand by which they were bestowed. It is seldom that we are otherwise than by affliction awakened to a sense of our imbecility, or taught to know how little our acquisitions can conduce to safety and quiet, and how justly we may inscribe to the superintendence of a higher power those blessings which, in the wantonness of success, we considered as the attainments of our policy and courage.

More than anything else, it seems to me, as we face this new season, as we look forward to the coming of another year, we must revise our estimate of values; we must come to appreciate what the Saviour meant when He said: "Lay not up for yourselves treasures upon earth." We must come to appreciate values as He saw them, He who had nowhere to lay His head.

It seems to me, my brethren and sisters, that of all places the church is the place where men gather courage to face life. There are men who start out boldly, rather promisingly, to meet life; but unless they have this faith in God on which they can rely in the hour of trial, when life overtakes them, when the great impact of trouble comes, these men crumble in the face of life. God grant that we may in our lives appreciate what the Gospel means to us, that we may not seek the evil way, that we may be willing to turn our backs upon influence, affluence, power and prosperity, if by following them we must leave the path of truth and faith in God. I trust that we may come to realize the benefits that come through meeting life courageously.

(Continued on page 106)

SOME good men smoke; but Saints stand above that goodness:

A GREEN AND GOLD BALL IN LANCASHIRE

THE accompanying photograph shows the officers of the M. I. A. of Section One of the Liverpool District, and also the Queen, who was selected to be Lady of the Evening, at the Green and Gold Ball, held in Blackburn, on Saturday, January 24th. The M. I. A. colours were effectively carried out in the decorations, consisting of gold and green balloons and crepe paper.

The program commenced at four o'clock in the afternoon. Three short, well-presented plays, a clever musical sketch, an original school sketch, and several other interesting numbers were produced by the various branch Mutual Improvement Associations.



LIVERPOOL DISTRICT M. I. A. OFFICERS

Immediately following, the floor was cleared, and a four-piece orchestra furnished music for the feature of the evening—the Green and Gold Ball. It was an opportunity for the two hundred and fifty people attending to become better acquainted, and to show the many visitors how Latter-day Saints enjoy wholesome recreation.

Every one present left with the feeling that nothing quite equals an M. I. A. Green and Gold Ball for real, wholesome fun and enjoyment.

“I, THE LORD, will forgive whom I will forgive, but of you it is required to forgive all men.”—DOCTRINE AND COVENANTS 64: 10.

THURSDAY, FEBRUARY 12, 1931

EDITORIAL

SIGNPOSTS TO PROSPERITY

THERE is a world-wide economic depression. In the foremost nations the unemployed number millions, and hundreds of thousands are in want for the necessities of life. Can such conditions be corrected? Are they preventable?

The earth is big enough to accommodate and support its inhabitants. The blame is with man, not with the earth. The horn of plenty needs but to be opened.

We believe that the solution of economic problems lies in the more or less complete adoption of the principles contained in the system revealed to the Prophet Joseph Smith, and known as the United Order. This system provides that members of a community be banded together under terms that allow the full and free exercise of individual gifts and desires, yet permit the rational, just distribution of earnings among all the members, save the idlers. It is a union of men for the common good, though far from socialism, communism, or other similar "isms," established for similar purposes.

A selfish world is not ready for such a system; though, as far as it has been tried, its power for economic success has been demonstrated. Yet, there is little hope for the world's economic future, unless the cementing principle of the United Order, namely cooperation, be practiced more sincerely. Without growth in cooperation, sensible, fair cooperation, based upon the recognition of the brotherhood of man, humanity must face increasing economic ruin.

The practice of guiding principles determines the course of human lives or nations. Cooperation, which is economic salvation, must proceed through the practice of general principles of personal and community wisdom. Three of the most important are Faith, Industry, Education.

Faith in God is the beginning of permanent economic success. Trust in the Lord, belief in His Fatherhood, devotion to the divine codes for moral conduct and aspiration, make men honest and trustworthy, the qualities which are corner-stones in the sound economic structure. Were the nations to return courageously to the God of Israel and His Word, and leave behind selfish, lifeless ethics, the first long lap of the journey to economic conquest would be covered.

Industry is an expression of faith. Life's purpose, to gain experience and to assist others, is fulfilled only by the industrious, useful life, each person doing that which his strength, ability and opportunity permit. The law of industry includes all, and sternly forbids a leisure class. The wealthy are under the obligation to labour. "The idler shall not eat the bread of the labourer." Likewise, all plans and schemes that provide the poor with a scanty support without corresponding labour are unsound and will ultimately defeat economic well-being. The poor should not eat the bread of the rich without corresponding return. Work must be found, and can be found, for the workless, if the leadership be willing, not only to give the people bread, to which they are entitled on this bounteous earth, but to save their very souls and the souls of nations from corrosion.

Education, the light of the mind, like unto faith, intangible but irresistible, gives men and nations power over material things even as faith directs the moral world. Education guided by religion enables men to reason together, and effect bloodless revolutions. Education lessens toil by labour-saving machinery and beautifies daily labour by explaining that which is done. Education sets forth the reasons for moderation and thrift, without which industry fails of its high purpose. Education is a leveller of living humanity; the final compromise between contending minds. In the possession of a few, it is dangerous, a menace; shared by all, it becomes a joyous gift, a bulwark against discontent, a path to understanding.

These are finger points, way signs to the economic paradise—only general principles to be applied definitely by those in power to human needs—but they may be used to test all proffered remedies. Other ways will not lead to the desired end. Cooperation, using faith, industry and education, will lead mankind into sound economic conditions, until the day when the acceptance of the richer expression of cooperation, the United Order, shall open the door to economic plenty.—W.

APRIL 5th, 1931

It is suggested that in the European Missions, no district conferences be held on Sunday, April 5th, 1931, the Sabbath nearest the anniversary date of the organization of the Church. It is thought that the Sabbath on April 6th, or nearest, might be devoted every year to branch celebrations of the organization of the Church.

On that date, branch meetings should be planned in honour of the coming forth of the Gospel of Jesus Christ in these latter days, having especially in mind the events of April 6th, 1830, the

date of the formal organization of the Church of Jesus Christ of Latter-day Saints.

It would be well to make early preparations for the program for April 5th, 1931.—W.

CHANGES IN THE LIVERPOOL OFFICE

ELDER RICHARD C. BADGER, Secretary of the European Mission, after faithful and diligent service, has been honorably released to return to his home. He sailed for America on the M. V. *Britannic* on December 13th, 1930.

Elder A. Edward Anderson, Jr., formerly Assistant Secretary, has been appointed Secretary of the European Mission.

The Latter-day Saints in these missions appreciate the devoted, helpful service rendered of those who have to meet daily the consuming duties of the clerical offices.—W.

ADVERSITY HAS ITS PROPER PLACE

(Concluded from page 102)

I have here the writings of a man who speaks of what happens to men when they lose their faith. One paragraph from his writings impressed me as I read it:

One man who has walked with families through long illnesses where desperate prayers rise like a fountain day and night, who has seen strong men break down in health or lose the fortune of a lifetime, who has stood at children's graves and heard mothers cry, "how empty are my arms!" does not need long explication of life's tragic suffering. The staggering blows shatter the hopes of good and bad alike. Whether one's house be built on rock or sand, on both, as Jesus said, the rains descend and the floods come and the winds blow. In this experience of crushing trouble, nothing but religious faith has been able to save men from despair or from stoical endurance of their fate. To face the loom of life and hopefully to lay oneself upon it, as though the dark threads were as necessary in the pattern as the light ones are, we must believe that there is a purpose running through the stern, forbidding process. What men have needed most of all in suffering, is not to know the explanation, but to know that there is an explanation. And religious faith alone gives confidence that human tragedy is not the meaningless sport of physical forces, making our life what Voltaire called it, "a bad joke," but is rather a school of discipline, the explanation of whose mysteries is in the heart of God. No one who has lived deeply can ever call such faith a "matter of words and names." To multitudes, it is a matter of life and death.

I bear testimony to you, my brethren and sisters, that this is the Gospel of Jesus Christ. I bear testimony that there is comfort in the Sermon on the Mount, that there is comfort in studying the life of the Master. I bear testimony that in the hour of trial, in the hour of test, in the hour of disappointment and disillusionment, one can turn always with hope and confidence to the Father of the race, to our Father who is our Friend.

I trust that we may go from this meeting to-day with renewed courage to face life, believing that after life is over, all that has come to us in a disciplinary way has been for our good, believing in the words of the Lord to the Prophet Joseph Smith, recorded in the one hundred and twenty-first and the one hundred and twenty-second sections of the Doctrine and Covenants, wherein the Prophet, while in Liberty jail, raised his voice to God and said: "How long must these things be?" The Lord said: "My son, peace be unto thy soul." "All these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?"

Let us then take courage from the thought that the disappointments of life that may come to us may be for our good, if we will accept them in the proper spirit, if we will go through them with firm faith in God. Let us teach our boys and girls that they must have a store of resignation and of faith. Let the younger people of the Church be prepared for the tests that shall come to them. Sometimes we think the history of the Church is pretty well written so far as hardships are concerned, but the testing time, the time that tests men's souls, has only begun. These boys and girls of ours must meet them. We must teach them to prepare for trouble; teach them to have faith in God and not alone in material things; teach them also to have faith in themselves; teach them the words of the poet:

The tree that never had to fight
For sun and sky and air and light—
That stood out in the open plain,
And always got his share of rain,
Never became a forest king,
But lived and died a scrubby thing.

The man who never had to toil to live,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man,
But lived and died as he began.

Good timber does not grow in ease,
The stronger wind, the stronger trees;
The farther sky, the greater length;
The more the storm, the more the strength;
By sun and cold, by rain and snow,
In tree or man good timbers grow.
Where thickest is the forest growth,
We find the patriarchs of both;
And they hold council with the stars
Whose broken branches show the scars
Of many winds and much of strife.
This is the common law of life.

God grant that 1931 may bring peace to the souls of men. God

grant that we may have a better outlook upon life, that we may continue to worship Him, that we may have faith in the ultimate triumph of right, and that in that faith we may conquer, I pray in the name of Jesus Christ. Amen.—From an address delivered on Sunday, January 11th, 1931, in the Tabernacle, Salt Lake City, Utah, U.S.A.

BRITISH DISTRICT PRESIDENTS' CONFERENCE

THE annual District Presidents' Conference of the British Mission convened in the Handsworth Chapel in Birmingham, on Friday, January 16th, and closed on January 19th. Those present were: President A. William Lund of the British Mission; Sister Josephine B. Lund, President of the British Mission Relief Societies; Elder A. Edward Anderson, Jr., European Mission Secretary; Elder Junius E. Driggs, British Mission Secretary; Elder Rulon T. Jeffs, Assistant Secretary; Elder Wesley D. Amott, M.I.A. Director; Elders William Kenneth Lund and G. Dwight Wakefield, of the British Mission Office; and the following Presidents of the British Mission Districts: Birmingham, Elder Kenneth C. Chatwin; Bristol, Elder David H. Huish; Hull, Elder Karl C. Durham; Leeds, Elder Bernard P. Brockbank; Liverpool, Elder Gordon B. Taylor; London, Elder Owen M. Wilson; Manchester, Elder John Cummard, Jr.; Newcastle, Elder Earl B. Cragun; Norwich, Elder Harold A. Thorne; Nottingham, Elder Albert W. Horman; Portsmouth, Elder Steven D. Howells; Scottish, Elder William M. Faulds; Sheffield, Elder Therald N. Jensen; Ulster, Elder Cyrus H. Gold; Welsh, Elder J. Clyde Sumson. The following missionaries were also in attendance: Elders Orrin W. Astle, E. Arnold Goff, Lyndon J. Hall, Sister Maude E. Cummard, Elders Eldon C. Ririe, Clarence H. Taylor, Irving T. Duffin, O. Sherwin Webb, Glen T. Dixon and Henry B. Squires. President Benjamin R. Birchall of the Free State District was excused because of the extreme press of duties calling him elsewhere.

The first meeting of the Conference convened on Friday, January 16th, at 7:30 p.m. The meetings continued through Saturday, Sunday and Monday, comprising nine sessions in all. A special testimony meeting was held Sunday afternoon at 2:30 p.m. A remarkable manifestation of the spirit of the Lord was apparent in the sincere and forceful testimonies which were borne under its influence. Many expressed the thought that this meeting was the very finest in their entire experience, and all rejoiced at the wonderful privilege of attending such a meeting. On Sunday evening, the District Presidents and visiting missionaries met in a special meeting of the Birmingham District held in the Handsworth Chapel.

The time of the other meetings of the Conference was taken up with instructions from President A. William Lund, Sister Josephine B. Lund, and Elder A. Edward Anderson, Jr., for the European Mission Office. President and Sister John A. Widtsoe were unable to be in attendance on account of the press of urgent duties.

Prominent among the subjects discussed were the Mission problems, needs and remedies; Districts and Branches and their relation to each other and to the Mission; the traveling Elder and his duty to the Mission President, his District President, to Saints and friends and their relations one with another; the absolute need of genealogical work, the plan of exchange whereby work can be done in the Temples in exchange for names furnished by research; the need of more local Priesthood activity that the traveling Elders may be more free to preach the Gospel.

The new record books which are being uniformly instituted throughout the Church were thoroughly discussed and explained as well as the necessity of keeping accurate historical, financial and statistical records and the rendering of prompt and complete reports. Ways and means of making Sacrament meetings more interesting and of increasing attendance were discussed, as also the best ways to help increase activity in the auxiliary organizations.

The general theme running through the Conference was the need of vision in looking forward to the coming century and its events. With the glorious history of a century of accomplishment behind us, it is more than ever necessary, in the beginning of a new century, that every bit of strength and energy be used in taking the message of the Gospel to those in ignorance of it.

Many valuable suggestions were made for carrying on the work throughout the coming year. Plans were discussed for a special, uniform program throughout the Mission on April 5th, the Sunday nearest the birthday of the Church. Programs for the Spring District Conferences were presented and discussed. The instructions given and the decisions reached will be carried back to their Districts and put into activity by the various Presidents who left the Conference with renewed zeal and determination to do everything possible to further the Great Cause for which we are working.

Between the morning and afternoon sessions on Saturday and Monday, a delightful luncheon was served those in attendance at the Conference by Sister Lund and her daughters Gwendolyn and Ruth. An impromptu program at the end of each luncheon made the occasion even more enjoyable.

ELDER JUNIUS E. DRIGGS, Secretary, British Mission.

“WHOSO boasteth himself of a false gift is like clouds and wind without rain.”—PROVERBS 25: 14.

O CENTURY, WHAT DOST THOU HOLD?

GEORGE H. BAILEY, SHEFFIELD DISTRICT

THE dawn of the most glorious century the world has ever known is giving vent to its pent up beauty, splendour and power. The cry goes forth from every human soul, "O Century, What Dost Thou Hold?"

Could we but cross th'unchartered sea,
To find the shore of felicity!
And just so sure as night ends day,
Should we not learn to tread the way
That leads us on from mortal care,
Back home to God—His love to share?

This century holds for us and for all who will render obedience to the fundamental principles of the Gospel of Jesus Christ, as restored through Joseph Smith, full membership in the greatest school of fact the world has ever known. Therêin, through men inspired of God, we may learn to peer through the mists of confusion that surround us and see the unfolding of God's glorious purposes.

O stubborn man, canst thou not hear
The guiding voice of Israel's Seer?
For through him, Christ has shown the way
To love and life and endless day.

A practical application of the temporal laws of the Gospel, namely the paying of tithes, keeping the Word of Wisdom, and observing fast day, acts as an emetic upon the soul—purging it of all unholy desires; thus laying a sure foundation upon which to build that profound character that sees the hand of God in all things.

Then come unto the fold and see
The scope this century holds for thee.
The Gospel is the only key
That gives to us the pow'r to see
From whence we came and why we're here—
Removes from thoughts of death all fear;
Reveals a glorious, higher plane
Which God desires should be our aim.

However, obedience to the fundamental principles of the Gospel and a practical application of the temporal laws thereof will not exalt man to the highest degree of glory in heaven. True Latter-day Saints fully realize this and seek to add to these things chastity, virtue, broad-mindedness, love of neighbour as of self, and a profound love for law and order. They seek, too, a peaceful home where equality such as the Gospel inspires, and for which men are seeking in vain through other channels, holds

sway—thus giving to each member of the family righteous opportunity to exercise the glorious gift of free agency.

Latter-day Saints, of all people, realize that true leadership lies in one's capacity to serve, hence the efforts to save the world with the information that God has again spoken to man—revealing the way across the unchartered seas of time with a promise of sure landing on the shores of Eternal Life ere the sun of mortality sinks into the grave of doubt.

“Mormonism”, the restored Gospel of Jesus Christ, as in ages past, will to-day and throughout eternity mark the way through every sphere of our eternal existence. It will exalt us finally to the realms of the Gods where we shall become one with them in the labour of eternal creation and progression. A thorough examination of the achievements of the Saints of God during the past one hundred years gives the true perspective for the present century and discloses the glorious heights to which the Saints of God shall soar.

O mortal man, caust thou not see
 Just what this century holds for thee?
 It bids thee fair, if thou wilt dare,
 To free thyself from Mammon's snare.
 Just trust in God and fear no foe ;
 Thou art a God in embryo !

SEARCH THE SCRIPTURES

ELDER THOMAS R. BUTTERFIELD

WE, as children of God, have been placed upon earth to work out our salvation. In order to do this, we must first gain a knowledge of the plan that our Father has devised for us, which is obtainable only through pondering over the revealed word of the Lord through His holy prophets. Scripture is given to us to use as a guide throughout this mortal existence, that we might know how to live in preparation for life hereafter.

The captain of a ship, when going to sea, always carries with him charts and maps, which point out to him the dangerous places—places where probably many ships have floundered, resulting in the loss of hundreds of lives. They also show him the way that will lead him safely into the port to which he is enroute.

If we were going on a voyage and learned that the captain put the charts and maps away on a shelf and did not endeavour to acquaint himself with the dangerous places in the sea and the route that would lead the ship safely to its destination, we would undoubtedly think him a poor captain ; furthermore, we would not want to trust our lives in his hands again.

So it is: God has, because of His undying and abounding love for His children, provided us with a chart or guide to follow, in order that we might avoid the pitfalls of life and keep our feet

treading on the straight and narrow path that leads to our ultimate goal, that of life eternal in our Father's presence.

Are we going to follow the path of least resistance, and neglect reading the heaven-provided charts, thus jeopardizing the salvation of our souls? Or, are we going to follow the admonition of our Saviour when He said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," thus gaining a knowledge of the plan that will save and exalt us in our Father's kingdom?

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived at Plymouth on January 24th, aboard the *President Harding* for the British Mission, and have been thus assigned: Donald Keller Ipson, Salt Lake City, Utah, and Cyril Albert Linford, Garland, Utah, to the Leeds District; Robert Cannon Neslen, Salt Lake City, Utah, and Warren Maurice Tingey, Weston, Idaho, to the London District; Hyrum Randell Walker, Salt Lake City, Utah, to the Manchester District; Elden L. Bastian, Weston, Idaho, to the Nottingham District.

Transfer: The following missionaries have been transferred from and to the Districts specified: Elder J. Blaine Freestone, Hull to London, on January 7th; Elder John Bunderson, Ulster to Hull, on January 20th; on January 26th: Elder Rex A. Meeks, Nottingham to Bristol; Elder Merrill P. Gunnell, Nottingham to Welsh; Elder Ralph C. Fletcher, Manchester to Nottingham; Elder Colin M. Edward, Newcastle to Scottish; and Elder John A. Freestone, Scottish to Newcastle.

Doings in the Districts: Birmingham—The Saints of the District enjoyed a spiritual treat on Sunday, January 18th, at a special District Sacrament service attended by President and Sister A. William Lund and the British Mission Staff, Elder A. Edward Anderson Jr., of the European Mission Office, and the District Presidents and several of the traveling missionaries from all the Districts of the British Mission. Several of the brethren spoke and bore witness to the divinity of the latter-day work. The meeting created a new spirit in the heart of everyone present.

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CONTENTS

Adversity Has Its Proper Place	97	Office	106
A Green and Gold Ball in Lancashire	103
Editorials:		British District Presidents' Conference	...	...	...	...	108
Signposts to Prosperity	...	O Century, What Dost Thou Hold?	...	...	...	...	110
April 5th, 1931...	...	Search the Scriptures	...	...	...	...	111
Changes in the Liverpool	...	From the Mission Field	...	...	...	...	112